A Brief

EPISTLE

TO

Henry Sacheverel,

THE

High-Flying DOCTOR.

In behalf of the Peaceable People called *QUAKERS*, whom he Damns by Wholesale.

IN A

SERMON (as he calls it)

Preach'd at *PAUL's*, *November.* 5. 1709.

By *W. P.*

What shall be given unto thee? or what shall be done unto thee thou false Tongue?

Thy Tongue deviseth Mischief; thou lovest Lying rather than to Speak uprightness.

Thou lovest all devouring Words, O thou deceitful Tongue Psal. 52.

As a Mad-man casteth Fire, Arrows and Death Pro. 26 18.

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A BRIEF

EPISTLE

TO

Henry Sacheverell, &c.

Friend Henry,

IF there be any Reaſon to call thee ſo, Who belcheſt out ſuch Furious Language againſt an innocent People, who never did thee nor thy Church any harm. Thou art extreamly to blame to vent thy Rage againſt the *Quakers*, whom thou numbreſt among the *Jews* and *Mahometans*, and chargeſt them with being Captivated with the Romantick and Silly Enthuſiaſms of ſuch an Illiterate and Scandalous Wretch as *Fox*, (as thou termſt him) and that he has damn'd ſo many Fools with Diabolical Inſpiration, and Nonſenſical Cant.

Methinks, if thou hadſt calmly conſider'd the matter, thou wouldſt not have vomited up ſo much nauſeous Filth againſt him, and that Party, and damn'd ſo many Thouſand Souls by Wholeſale, conſidering that they own, and

have practic'd from their Original, one of thy darling Doctrines of Obedience to the Supream Power in all lawful things, and the utter Illegality of Resistance, and taking Arms upon any pretence whatsoever; and upon this Principle; they have been expos'd to grievous Persecutions, and suffer'd with more Christian *Patience*, than any of thy Clan seem to be possest of.

However, they have this Satisfaction, that they are damn'd in the Company not only of all Dissenters in general, but of thy own *False Brethren*, who thou say'st are Conspiring to Undermine, Betray, and Ruin thy Church; against whom, as well as all other Persons that are not of the same *Slavish Principles* with thy self and Party, thou bringest such a Railing Accusation, as the Arch-Angel *Michel durst not bring against the Devil himself*; Speaking Evil of the things thou knowest not, like a Natural Brute Beast, foaming out thy own Shame. I will not apply to thee the next Words, though thou art so liberal of thy Damne's to others, *To whom is reserved the blackness of Darkness for ever.* From which dismal Doom the Lord deliver thee.

It is certainly great Impudence and Imprudence in thee to encourage the Common Enemy, and disgrace thy own Church, by proclaiming to the World, 'That some of her 'worst Adversarys are let into her Bowels, un-'der the Umbrage of Sons who neither believe 'her Faith, her own Mission, Submit to her-

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' Diſcipline, nor comply with her Liturgy; and
' the pure Spouſe of Chriſt is proſtituted to
' more Adulteries than the *Scarlet Whore* in the
' *Revelations*; And that becauſe theſe *Falſe*
' *Brethren* could not carry the Conventicle into
' the Church, they are now reſolv'd to bring
' the Church into the Conventicle, which will
' more plauſibly and ſtily effect their Ruin.

' Thou ſeem'ſt to intimates, that ſome of thy
' Church have preſum'd to Innovate, Alter, and
' Mitrepreſent ſome Points in the Articles of
' the Faith thereof; for which they ought to be
' Arraign'd as Traytors to the State; Hetro-
' doxy in the Doctrines, of the one, naturally
' producing; and almoſt neceſſarily inferring
' Rebellion in the one, and High-Treaſon in
' the other, and conſequently a Crime that
' concerns the Civil Magiſtrate as much to pu-
' niſh and reſtrain the Eccleſiaſtical.

' That thy *Falſe Brethren*, to accompliſh any
' wretched Secular Deſign, to gratifie their Luſt
' or Avarice; or wreak their Spleen or Revenge,
' out of Envy or Diſpappointment for a little
' paultry Honour or Preferment, will renounce
' their Creed, ſay the Commandments back-
' ward, be the very Reverſe of our bleſſed Sa-
' viour; whom like their Primitive Pattern
(*Judas*) they firſt Sell, and then Betray; fall
' down and worſhip the very Devil himſelf,
' for the Riches and Honour of this World;
So that what can unwary Perſons conclude
from ſuch Tergiverſations and Hypocriſy, but
that all Godlineſs is Gain, and that the Doctrine

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of the Church, lies not so much in her Articles, as in her Honours and Revenues.

Now *Henry*, it seems reasonable to all considering Men, that thou shouldest be oblig'd to detect all such Traytors to the Church and State, that they may receive Legal Punishment for their horrid Crimes, and if thou canst find no Law against them, then there is no Transgression.

Thou chargest Bishop *Grindall*, who I have heard was a very good moderate Man in the days of Queen *Elizabeth*, to be a false Son of the Church, and a perfidious Prelate, for deluding that Queen, because he interceded for a Toleration to some Foreign Protestants, who fled from Popish Persecution, in their own Country, to worship God according to their Consciences, in this Kingdom, though they had so kindly entertain'd those that in the former Reign left their Country for fear of *Romish* Fire and Faggot; but that after 8 years, like a Queen of true Resolution, and Pious Zeal, she pronounced, that such were the restless Spirits of those Factious People, that no quiet was to be expected from them, till they were utterly suppress, which like a prudent Princess, she did by wholsome Severities. This seems to insinuate, that some other Prince have been deluded for 8 years at least, and ought now to imitate this glorious Example; so that what follows appears to be contradictory thereto, when thou sayest, 'I would not be misunderstood, as if I intend-

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'ed to caſt the leaſt invidious Reflection upon 'that Indulgence the Government has con-'deſcended to give the Diſſenters, which I am 'ſure all thoſe that wiſh well to our Church, 'are very ready to grant to Conſciences *truly* '*Scrupulous*; which I ſuppoſe thou and thy Faction will be the only Judges of; or elſe thou wouldſt not add ſoon after. 'Let our Superi-'our Paſtors do their Duty in thundering out 'the Eccleſiaſtical Anathemata's (or Curſes) 'againſt them, and let any Power on Earth 'dare Reverſe a Sentence Ratified in Heaven. If thou meaneſt hereby the uſual Excommunications at *Doctors Commons*, thou canſt not but be ſenſible that for a ſmall Charge they may be eaſily reverſt, without ſuch mighty Power as thou mentioneſt,

Thou threateneſt, That notwithſtanding the ſecret Malice, and open Violence with which the Principles and Intereſts of thy Church are perſecuted with, there are ſtill to be found amongſt us thoſe who have courage to maintain the Church with their Lives and Fortunes; tho' I confeſs, I think they muſt fight with their own Shadows: no Party in *England* being diſcontented with the preſent Adminiſtration in Church and State, but thy ſelf and thy Malignant Brethren; and none but your ſelves are ſenſible that your Church lies bleeding of the Wounds ſhe has receiv'd in the Houſe of her Friends, that her Gates are deſolate, her Prieſts ſigh, and that ſhe is in Bitterneſs, becauſe her

Enemies prosper; but this we are sensible of, that nothing will content you, but to be rending, tearing and destroying your Fellow Creatures you practiced formerly with good delight, and from which the Almighty has mercifully sav'd and delivered us.

Repent therefore, *Henry*, of all thy hard, sulphurous, false, Uncharitable, and venemous Speeches, and swelling Words of Vanity, which thou hast uttered against almost all Mankind, and pray God, if perhaps the thought of thine Heart may be forgiven thee, lest thou be found to be in the Gall of Bitterness and the Bond of Iniquity. I am thy Souls well-wisher.

W. P.

POSTSCRIPT.

I Remember an Observation that was made by a very Good moderate Person of the Church of *England*, soon after the Revolution; Some of our Brethren, says he, reproach us, that we have Renounc'd the Doctrine of Non-Resistance; If I am not mistaken, the Doctrine of Non-Assistance was as much Preach'd up, and we were told, that those that did not Assist their Prince, when he was in Distress, were equally guilty with those that took up Arms against him. I may add, that I am of the Opinion it will be Difficult to prove, that any Clergyman in *England*, did either by Preaching, Writing, or Discourse, excite the People to take up Arms against the Prince of *Orange*, our Glorious Deliverer.